

From the Herkimer Journal.
 Rev. Methodist Organization.

the purpose of effecting a new

on anti-slavery ground. The Liberty
that 175 delegates were present, repre-
States, besides a multitude of persons
ss interested in the movement. Nearly
ers attended the Convention. It appear-
6 to 8000 members, including 150
had already seceded from the Methodist
Church on account of slavery.

vention was in session nine days, and the organization and discipline of the with great unanimity, though their disputes were often warm. They adopt the doctrinal rules of the old church, with modifications. They utterly repudiate all with slavery, take tectotal temperance and are decidedly favorable to moral reform, modes of benevolent christian action. Officers of each church are to be chosen by But one grade of ministers is retained, Bishops; all of whom are to be members of

From the same.

Cassius M. Clay.
 ntlemen is said to be the richest man in
 of Kentucky. He resides near Lexington
 been for a long time a member of the
 slavery. During the last year or two, he
 to have been deeply fixed upon the
 avery. He has written and published
 articles on the subject, which have
 threats and denunciations of the vagabond
 neighborhood. The course he is now
 ensure him an elevated standing in the
 of Kentucky, by adhering to the
 waste of oppression, such noble spirit,
 in the name and cause of liberty, and
 lance upon her enemies. His example
 the southern mind and conscience are
 and we may now expect that the discus-
 questions of Freedom and Slavery will
 be freely and earnestly in every part of
 result cannot but be successful, for in
 between truth and error, the former
 must prove victorious.

From the Essex Cabinet.
Hoast! Lend me your Ears.
 A howling toast was given at a celebration of
 in Amesbury, Mass., by a gentleman—
 from Tennessee, formerly a resident of
 An institution coeval with the formation
 ent. It will continue to exist long after
 as are laid low in the dust.
 esbury Transcript says:—
 on of merry voices instantly ceased; a
 the impious desecration ran through the

hundreds—a deep, low hiss, which even
and hospitality could not suppress, strug-
in the inmost bosoms of the free men and
sembled, and subsided into gloomy silence

COMMUNICATIONS.

Truth's Voice from Lowell.

HARRISON:
a very interesting time yesterday, the

Afternoon, we had a meeting in the grove near the meeting was addressed by our friend, Wm. A. WHITE, of Watertown. His remarks were very appropriate to the occasion, and did not take minutes, and therefore any delay was due to justice to the speaker, in a protracted speech, might prove a complete failure. He spoke of the kidnapping law, and the fact that some of the present company, by request, came upon the stand, and the audience produced quite a sensation. He put his hand on his shoulder, and spoke in the Constitution that could take him hands, and said that we were all slaves as

[illegible]

ave, in one grand chorus, like national
ave. But hark! what note of discord
army? Millions are howling in wild
send up their frantic death-cries, like
voice of the mighty deep. This national
the requiem of departed liberty. This
bal is the clank of everlasting chains,
of release is perpetual bondage. Hence,
speak for poor dumb mouths, that can
not for themselves. We stand up for fallen
allies, all benighted nations, and we
and wish to sink a nation. But the question
resents itself, how came this atrocious
? [He here gave his history, and made
esting indeed, but it was too long to re-
peke of the different religious denom-
the two great denominations, Catho-
testants—of their guilt in the slave
governments fostering and upholding
if the different governments—the sub-
urbs and the citizens of republics being

and of every crime being congenial to the feelings of the people, and the fact of slavery into America, and of Las Vegas over some parts of the Old and New and of Calnet following in his foot-
of Scott, Henry, Dudd, Gill, Clarke, and in the first of the latter, who
swallowed down the same hideous
horns, hoofs, and all, without even
ascertain whether it was a tortoise or a
slavery went on, and when the
revolution came upon the stage, they
compromise with it, in permitting the
go on unbroken for twenty years. Upon
that exists between individual States,
waters from the Chesapeake to the
each declares all men to be born free and
each commented in just terms of sever-
upon the Constitution having proved a
sure, for its principles had now been

"But, dear friends, I am not anxious to get at the people; if I am a good one, they know they will have
 exception from the people. We thank
 you for a hearing. We have gained
 people, and we know now that our
 n. The victory is ours, for it is the
 people who have won the day. It is
 not it with such men at our head as
 Adams, Wendell Phillips, Wm. Lloyd
 Garrison, and Judge Jay. These
 men Broctons that shall pull off the
 from liberty, and put a tongue in
 their ten thousand wounds that shall
 the gate of Washington! they find
 the people, and they shall find the
 shall stir the very stones of Washing-
 ton mutiny. (Hear, hear.) But I have

[illegible]

POETRY.

From the Nantucket Telegraph.
THE COME-OUTER'S HYMN.
 There are the 'poorly gazed of heaven?'
 How can I gain admission there?
 Must I some magic word proclaim,
 A passport to its regions fair?
 Must I before an altar kneel,
 And offer incense to my King?
 Must I a holy rapture feel,
 And sounding words of homage bring?

Must I one day in every seven
 Devote myself to praise and prayer?
 Must I at morning, noon, and even,
 Forget all worldly thoughts and care?
 Must I subscribe to lengthened creeds?
 And heavy titles of cummin pay?
 And minister to priestly creeds,
 And join the bigot's long array?

So taught not he—the Nazarene,
 Who lived, and taught, and died for me;
 Whose life was one continuous scene
 Of light, and love, and liberty.

He bade me love and serve my God,
 And love and serve my fellow-man;
 Such was the substance of his word,
 The whole of his redeeming plan.

If I but keep his great command,
 The hosts of hell cannot prevail
 To drive me from the promised land;
 For Jesus' word can never fail.

Priesthood may aim its poisoned dart,
 And pray to pierce my stubborn soul;
 Churches may play their usual part,
 To break me into their control.

But, loving Christ, I fear no ill;
 If he approve, none else can harm;
 If I but do his Father's will,
 I lean on his protecting arm.

Then shall my waiting soul attain
 To all the scenes of promised joy;
 The heaven of heavens I shall attain,
 Where happiness knows no alloy.

A COME-OUTER.

From the National A. S. Standard.

TO THE FRIENDS OF FREEDOM.

Press forward with vigor,
 Ye friends of the slave;
 Unchecked and undaunted,
 For freedom be brave!

Persecution and trouble
 May here be your lot;
 But be patient, and faithful—
 In truth falter not.

There are millions, who, anxious,
 Your efforts behold;
 Remember the bondman—
 Oh! 'wax ye not cold.

To justice and mercy
 Arouse ye the land!
 Let all eyes be opened,
 All hearts understand.

In all times and places,
 For truth be ye bold;
 The great sin of slavery
 Let all men behold.

And who are the guilty?
 Aye! let that be shown;
 A mate's in the South's eye,
 A beam in our own.

Then arouse ye the people!
 The truth to them show;
 And soon will be given
 Oppression's death-blow.

Go forward with courage,
 And meet ye the strife;
 Fight bravely for freedom—
 'Tis dearer than life.

The time is approaching,
 The time long deferred,
 When the clank of the fetter
 No more shall be heard.

When the bonds of oppression
 Shall surely be broke,
 And the slave in his manhood
 Shall spin the vile yoke.

Then press forward with vigor,
 And plead for the dumb;
 Oh! cease not from labor,
 'Till liberty come.

Though abuse and revilings
 Upon you be poured,
 Heed them not; for your Master
 Your zeal will reward.

THE MORNING LIGHT.

BY PARK BENJAMIN.

Thou cheerful morning light!
 How through my lattice streams thy welcome ray!
 Thou mild precursor of the perfect day,
 Dispel the night!

Who loves thy gentle beam?
 Not he whose hours are passed in revelry,
 Not he who wakes to no reality
 So blissful as his dream.

He who forgets his care
 Beneath the wing of soul-entrancing sleep,
 Thinks the star-strewn, that nightly keep
 Their watch above the air—

More lovely far than thou—
 For on the earth alone they seem to gaze;
 But through the curtains thy intrusive rays
 Fall on his anxious brow.

Yet many love thee well,
 The sailor, tossed on the unquiet sea,
 With deeper transport turns and blesses thee,
 Than words of mine can tell.

For on the distant rim
 Of the free waters mellowing in thy smile,
 He sees the faint line of his native isle,
 Rise shadowy and dim.

The happy, sportive child,
 Slumbering even twilight on his bed,
 Joys to behold the morning sweetly shed
 Its radiance soft and mild.

The maiden with pure cheek,
 Touched only by the chaste and rosy gle,
 Delights to see, to love's young visions fail,
 Thy beam in her eyelids seek.

And he who at the shrine
 Of glorious nature worships, when the glow
 Of early sunbeams rests on things below,
 Deems thy first ray divine.

Even I, who thus beguile
 This dawning hour with thoughts serenely bright,
 For this do I love thee, cheerful morning light,
 Thou seem'st creation's smile!

A CHILD'S PRAYER.

Father! now the day is past,
 On thy child thy blessing cast,
 Near my pillow, hand in hand,
 Keep thy guardian angel band:

And throughout the darkling night,
 Bless me with a cheerful light,
 Let me rise at morn again,
 Free from every thought of pain:

Pressing through life's thorny way,
 Keep me, Father, day by day!

REFORM.

New Society.

WILLIAM L. GARRISON.

As the subject of Association is now so frequently pressed on public attention, and is in itself so important to all classes of society, perhaps you will not object to the following article being laid before the readers of the *Liberator*, its design being to help to a right judgment of the spirit and principles on which those proceed who are now taking the lead in the formation of Associations in this country and in England.

There is at the present time nothing more clear to the casual mind respecting new society, than that a mode of association different from what has hitherto, generally, obtained, will be one of its leading features. It is also clear to such minds, that the mode, whatever it may be, will be, altogether, determined by the spirit and principles from which the builders-up of new society shall act. Beyond these points there seems considerable obscurity and conflict of opinion, the consequence of which is the arrestation of reform, and the continuance of the old things pretty nearly in an unchanged position. Now this delay, though, no doubt, wise ends are to be answered by it, cannot be protracted indefinitely. Some agreement must be come to. We must, unmistakably, see the new light by which our path is to be guided, or the heart-impulse now felt will have been given to little purpose. Where then is the guiding truth, what the spirit which is to conduct us to the desired haven? It can hardly be that the great Truth which is to characterize the coming revolution has not been uttered in words, present with us as its Reality ever is. It can hardly be that that has not been said, and even done, somewhere, which has to be said and done every where, and by every body, ere the revolution can be consummated. We seem to be at the eleventh hour of Reform, every eye is expectant, every pulse quivers, every heart throbs for the realization of a promise made in secret to each, and declared from the house-tops by all. Has the revelation been made to us not to be fulfilled? Have we been incited to discontent at time-honored things, and those not to be exchanged for better and more glorious ones? Have we been taught to hope and stimulated to act, and has it not been decreed that there shall follow a certainty of Fruition? Men's hearts and minds have been long deeply stirred, there has long been heard 'a note of preparation, and din of war,' and has it all been barren of good? It is not credible. No! so does Infinite Wisdom execute its designs. Not a heart is warmed but that the possessor of it may set out some part that has been assigned to him—not a mouth is opened but a word of prophecy has to be uttered, and acts of love, those are the exponents of the spirit of the age, of the spirit in the Reformation—they are the Reformation. The Reformation is an existing thing, idealized, verbalized, factitious; but such only to those whose lot has been cast to share in it; to all else it is a chimera, shapeless, dark, phantasmal.

But the inquiry what are the principles, and what the great act of the revolution, remains unanswered, at least as a specialty. We will endeavor to make the answer.

So far, then, as the revolution has progressed, in the United States and in Great Britain, we venture to affirm the principles and act to be self-destroying. The revolution is not, as yet, social, political, or religious, but one of personality, a reformation of individual habits. All else is words, words, words. Social reform is talked, political reform is talked, religious reform is talked, bodily reform only is acted by the masses of the people.

Now in this first act we have the key to all that is to follow. Every succeeding step will be made, almost at once, by millions, who shall, together, get the old, and plant themselves firmly on new ground. There is, there can be no revolution where the masses do not feel and act. Father Mathew and the six men of Baltimore are the only leaders yet apparent—the temperance reform the only reform yet achieved by the people.

There are always two classes of persons called reformers, two sets of principles, and a spirit, lying or true, from which all reforms and delusions date. The deceptive reformer lets alone his personalities, and seeks extra-personal things. He drinks, eats, and clothes himself as other men do; he seeks wealth, marries, and roots himself in society pretty much in the same style as the rest of the world, the difference consisting, mainly, in a separate identity put forth, from time to time, in books, speeches, and other ideologies. His principles, all, are no more deeply derived than from self; he has discovered, elaborated, and perfected them, and to him, therefore, all the honor and the glory due. He seeks proselytes, that with them he may obtain wealth and power, and so be enabled, as he says, to 'reform society'; whereas the truth is, that, as he is, himself, unreformed, they could only be used for purposes of indulgence. The spirit in him is, evidently, not true, nor wise, nor good in the largest sense, for if religiously true, his aspirations of reform would be to God, if wise he would begin by reforming himself, and if good he would neither seek wealth nor power, for in these are temptations to all manner of evil.

On the other hand, the first act of the real reformer is one of personal purity. He abstains from polluting his body, God's true and living temple, more from instinctive reverence towards the invisible Creator, than out of regard to any experiences; and, however wide may be the prospect of change opened to him, he never forgets that the first principle of reform is self-denial, not that the life of all Being is God. His principles, he knows, are an implantation in his Being, and that only as this is unfolded can he live the life of a true man. He desires to be a full, perfect man, and knowing whence he has proceeded, repulses, trustfully, on Spirit, being less careful respecting outward things than intrinsic truth. He distrusts, exceedingly, that favorite doctrine of the self-wisdom man which assumes wealth and power to be instruments not dangerous to their possessors, and would avoid the responsibility which attaches to them until fully assured that they are accounted to him as means for human elevation.

The social reformer, or, as better known, the social reformer, is a numerous class in England, and strenuous efforts are now being made by J. A. Collins and others to organize them in the United States. Their leader is the well-known Robert Owen, from whose pen has proceeded a formula of opinion, which is accepted by his followers under the name of 'the doctrine of circumstances.' Although no body of persons has, perhaps, caused more alarm to the old religionists and legitimists than this, nothing has been done by it which can merit serious regard as an act. Ideally, they have proved themselves most formidable opponents to credulists of all denominations, but their principles remain little more than an abstraction, for notwithstanding the Society has among its members one of the wealthiest capitalists in England, and Robert Owen is a great favorite with many of the aristocracy and middle class, about £200,000 is all they have been able to raise during the four years for which they have had possession of the estate at New Lanark, whilst twenty times that sum, namely, £200,000, is required to add to the many thousands who have embraced the views of this philanthropist, all but a very inconsiderable number remain component parts of old society.

The spirit reformers require attention not so much on account of their number as from other considerations. One of their modern founders has been an Englishman, named Greaves, who was for several years the friend and associate of Pestalozzi. James Pierpont Greaves has lately deceased, and some account of his ideas and sentiments has been given in recent numbers of the *Dial*, by his pupil and friend, Charles Lane, who is now a resident of New-England.

and, we believe, intends to make this country the field for his immediate operations. An estate near Harvard, Mass., has been redeemed for the initiation of a new order of life, where he now resides in conjunction with A. Bronson Alcott.

The spirit reformers are deemed by the followers of Robert Owen to be their antagonists; in what sense we shall presently take occasion to show. There is no disagreement between them as to the extensive usefulness of existing institutions for humanity. Both are unsparring in their denunciation of barren creeds and dead forms. Both regard actual government as made up of 'force and fraud,' and to be deposed with all possible expedition. Both regard man as debased and deformed, yet being at the core unspotted and good-loving. They vary not in viewing competitive society as an evil, and desiring to withdraw from its degrading influences. They would have every man and woman in direct connection with the land, no intervening between it and the needing, willing cultivator. They would abolish titles founded on wealth, orders founded on proscription. Both are for offering equal opportunities to all to be educated. Both desire to see woman emancipated, and made equal with man.

With so many points of agreement, it may seem strange to some that there should be difference of identity; such we must refer to the individual portraits already given. We will not, however, leave the reader with that comparison solely.

Socialism finds an antagonism in the declaration of an Universal Spirit Presence. Itself unapprehensive of an Universal Life, the highest recognition it has made is a 'Power in the world which composes and decomposes all things,' and in a man, will, subject to motives proceeding from outer things. Its highest standard is human will, formed, as it would say, through the operation of circumstances properly arranged; and its whole business is the proper arrangement of these, when, it is predicted, man will be as happy as his nature will permit.

Spiritualism does not deny the educative, nor the repressive use of circumstances. It even admits, in the estimation of the writer of this article, the formation of character by circumstances; in other words, that the outer form is given by means of outer, or circumferential things. But it also asserts a UNIVERSAL SPIRIT WILL, to which all human wills should perpetually defer, and from which all that is good in human intention directly proceeds. Spiritualism, then, differs from Socialism not so much, if at all, on account of what Socialism teaches, as on account of what it does not teach, the formula of the latter, that 'circumstances form the character,' only requiring to have prefixed to it, 'Spirit guides the will,' to make it, synthetically, as expressive for the former.

We do not purpose now to remark on the very opposite tendencies which belong to these two parties, but leave the public to decide, out of its own knowledge, where we ought to look for the next great act of the Reformation, simply adding the fact, that the friends to whom we have referred not only declare in words the necessity of purity of life and regimen, but earnestly seek to extend their practice to the exclusion of whatever pollutes and degrades, to foreign drinks, slave products, and the shedding of blood.

THE LIBERATOR.

July 9, 1843.

MISCELLANY.

From the New-York Evening Post.

Distressing State of the University of Oxford.

We find in a recent number of the London Examiner, the following important report of commissioners said to have been appointed to inquire into the condition of the persons variously engaged in the University of Oxford. In furnishing the substance of the report, the Examiner gives the account of the commission. 'It can scarcely be necessary for us to remind our readers that a commission under the Great Seal was appointed some months since, to inquire into the deplorable amount of ignorance and superstition alleged to prevail in the University of Oxford; concerning which, the representatives of that learned body in the Commons House of Parliament, had long since, at divers times, publicly volunteered the most alarming and astounding evidence. The Commission was addressed to those gentlemen who had investigated the moral condition of the children and young persons employed in mines and manufactories; it being wisely considered that their opportunity of reporting on the darkness and delusion of the masses, at divers times, and on the prejudicial atmosphere of Seats of Learning as compared with seats of labor, would be highly advantageous to the public interest, and might possibly open the public eyes.

The Commissioners have ever since been actively engaged in pursuing their inquiries into this subject, and have, from the mass of evidence which such an expedition as appears to them to be warranted for its facts. Their report is now before us, and though it has not yet been presented to Parliament, we venture to give it entire.

The Commissioners find: First, with regard to Employment—That the intellectual works in the University of Oxford are, in all essential particulars, precisely what they were when it was first established for the manufacture of clergymen. That they alone have stood still, for, in the very few instances in which they have moved at all, have moved backward; when all other works have advanced and improved. That the nature of the employment in which the young persons are engaged, is, by reason of its excessive dust and rust, extremely pernicious and destructive. That they all become short-sighted in a most remarkable degree, and in the very few instances in which the use of their reason at a very early age, and are seldom known to recover it. That the most hopeless and painful extremes of deafness and blindness are frequent among them. They are reduced to such a melancholy state of apathy and indifference, as to be willing to sign anything, without asking what it is, or knowing what it means; which is a common custom with those unhappy persons, even to the extent of nine-and-thirty articles at once. That, from the monotonous nature of their employment, and the dull routine of their unvarying drudgery (which requires no exercise of original intellectual power, but is a mere parrot-like performance), they become painfully uniform in character and perception, and are, in the opinion of the Commissioners, as your Commissioners believe) of mental imbecility. That cramps and paralysis of all the higher faculties of the brain, are the ordinary results of this system of labor. And your Commissioners can truly add, that they found nothing in the avocations of the miners of Scotland, the knife-grinders of Sheffield, or the workmen in iron of Wolverhampton, one half so prejudicial to the persons engaged therein, or one half so injurious to society, as this fatal system of employment in the University of Oxford.

Secondly, with regard to the Prevailing Ignorance—That the condition of the University at Oxford, under this head, is of the most appalling kind; inasmuch that your Commissioners are firmly of opinion that taking all the attendant circumstances into consideration, the young persons employed in mines and manufactories are enlightened beings, radiant with intelligence, and overflowing with the best results of knowledge, when compared with the persons, young and old, employed in the manufacture of clergymen at Oxford. And your Commissioners have been led to this conclusion: viz. that, with the person of prize poems, and a due regard to the very small number of young persons accustomed to University employment who distinguish themselves in after-life, or become in any way healthy or wholesome; as by immediate reference to the evidence taken on the two Commissions, and an impartial consideration of the two classes of testimony, side by side.

That it is unquestionably true that a boy was examined under the Children's Employment Commission, at Brimley, in Derbyshire, who had been three years at school, and could not spell 'church'; whereas there is no doubt that the persons employed in the University of Oxford can spell church with great readiness, and, indeed, very seldom spell anything else. But, on the other hand, it must not be forgotten that, in the minds of the persons employed in the University at Oxford, such comprehensive words as justice, mercy, charity, kindness, brotherly love, forbearance, gentleness, and good works, awaken no ideas, whatever; while the evidence shows that the

most preposterous notions are attached to the mere terms priest and faith. One young person, employed in a mine, had no other idea of a Supreme Being than 'that he had heard him constantly damned'; but use the verb to damn, in this horrible connection, in the positive sense, instead of the passive one; and make the Deity the nominative case instead of the objective; and how many persons, employed in the University of Oxford, have their whole faith, in, and whole knowledge of, the Maker of the world, presented in a worse and far more impious sentence!

The nature of the employment in the said University, questioned by them by the sub-Commissioners in the progress of this inquiry, bespeaks a moral degradation infinitely lower than any brought to light in mines and factories; as may be gathered from the following examples. A vast number of witnesses being interrogated as to what they understood by the words religion and salvation, answered lighted candles. Some said 'lighted bread'; others, little boys; others mixed the water, lighted candles, bread, and little boys all up together, and called the compound faith. Others again, being asked if they deemed it to be a matter of great interest in heaven, and of high moment in the vast scale of creation, whether a poor human priest should put on, at a certain time, the surplice, and then, after having turned his face to the East or to the West, or should bend his knees of clay; or stand, a worm on end upon the earth; said 'yes, they did'; and being further questioned, whether a man could hold such mummeries in his contempt, and pass to everlasting rest, said boldly, 'No.' (See evidence of Pusey and others.) And one boy, (quite an old boy, too, who might have been better being interrogated in public class, as to whether it was his opinion that a man who professed to go to church, was of necessity a better man than one who went to chapel, also answered 'Yes'; which your Commissioners submit is an example of ignorance, besotted dullness, and obstinacy, wholly without precedent in the inquiry limited to mines and factories; and, indeed, in the history of labor adopted in the University of Oxford, could alone produce. (See evidence of Ingles.) In the former Commission, one boy anticipated all examination by volunteering the remark, 'that he wasn't no judge of nuffin'; but the persons employed in the University of Oxford, almost to a man, concur in saying, 'that they have no judgment of nuffin'; (which the minutes have no better being interrogated in public class, as to whether it was his opinion that a man who professed to go to church, was of necessity a better man than one who went to chapel, also answered 'Yes'; which your Commissioners submit is an example of ignorance, besotted dullness, and obstinacy, wholly without precedent in the inquiry limited to mines and factories; and, indeed, in the history of labor adopted in the University of Oxford, could alone produce. (See evidence of Ingles.) 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